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THE ADVOCATE OF PEACE.

BOSTON, MASS., MARCH, 1869.

OUR AGENTS AT THE WEST.

We have recently commissioned six persons, besides those previously in our service, to labor for our Society in various Western States, viz.:

Mr. W. G. HUBBARD, in Ohio.

Rev. W. B. ORVIS, in Indiana.

Rev. W. E. FITHIAN, Rev. B. McCASHLAND, and Rev. S. P. WILLIAMS, in Illinois.

Rev. JOHN MILLER, in Wisconsin.

These servants of our cause are commended to the confidence of the friends of Peace on their respective fields; and co-operation with them is respectfully solicited. They can not, however, accomplish a hundredth part of the work necessary to be performed, and many more are needed to labor as Agents and Colporteurs. Those who wish to act as such can address the Secretaries at either Boston or Chicago, according to their locations.

We hardly need remind our friends, that we must have, from some source, a very large increase of funds to carry out this extended scale of operations. Still they are only a small part of what ought to be done, and must be, before we can hope for full success in a cause of such vast magnitude. We ought, indeed, to have a hundred dollars where we have hitherto received one.

RESULTS OF INVESTIGATION.

It is surprising to find how little is known of the principles and objects of the American Peace Society, and how soon men adopt these principles, and approve these objects, when once they become acquainted with them.

One of our best agents was a few months ago almost an entire stranger to them, and averse to entering the service of the Society. But after reading a few of its publications, he saw that the Peace Cause had God and the Bible on its side; that war is *unnecessary, impolitic, and wrong*; and he resolved to devote himself to the prevention of this barbarous custom. He is now one of the most zealous and sanguine advocates of a better way of settling difficulties.

Another person who had known little of the Peace Society, became convinced in the same way, that its objects are of great importance, and changed his will, so that his property, valued at some \$12,000 or \$15,000, will, after the decease of himself and wife, go to promote these objects.

Such "results of investigation" are certainly encouraging; and we hope and trust that many others will follow the example of these converts, and consecrate either themselves or their property to the important work of the society.

A. L.

JEREMY TAYLOR. — As contrary as cruelty is to mercy, tyranny to charity, so is war to the meekness and gentleness of the Christian religion.

THE PRECISE AIM OF PEACE.

COMMENTS ON A FRIENDLY CRITICISM. — A contemporary speaks of the *Advocate* as "containing much valuable information and stunning facts against the great 'immemorial war-system,'" but quotes with disfavor or doubt the following statement respecting the precise sphere of our cause: — "We go merely against the *custom of war*; and war is defined by our best lexicographers as 'a contest by force between NATIONS.' It can, in strict propriety of speech, exist only between *two distinct nationalities*. Nothing but such a conflict between such parties can be properly termed war. We may loosely call many other forms of conflict by this name; but none of them are what we and all thinking men mean by the custom of war, the great, world-wide, immemorial war-system, which alone the cause of peace seeks to do away." Our friend thinks this specific object worthy of all our labors, but regrets that we should *restrict* ourselves "to wars between nations," and would fain have us widen our sphere, and seek to do away *all* fighting, all quarrels, contests and disputes of every sort, whether between individuals, in families, in communities, or between nations.

Now, we should ourselves like to see reforms accomplished in this wholesale way; but can they be? Did any reform ever achieve its object by abstractions or generalities? Never. It is always a speciality, a matter of detail and the utmost concentration. You must fasten the mind upon the *specific object* to be gained; and without such concentration, you can make little or no progress towards its attainment. Our friend would not have us "hold our fire, or lose our powder;" but how does powder ever do execution? Only by concentration. If spread over a circumference of acres, how many tons or ship-loads might be requisite to batter down a fortress, or even blast a single rock?

It is very much so in all social reforms. Had Clarkson, Wilberforce and others associated a century ago for the abolition of the Slave-trade dealt wholly or mainly in general platitudes of justice and humanity without any *specific* application to that case, in what year of our Lord would they have put an end to that accursed traffic? So with Slavery. Had the friends of freedom started and continued with only vague, or questionable generalities about the wrongs practised upon the poor, of the strong upon the weak, of the employer against the laborer, without concentrating the public mind on the single, specific form of wrong unknown as American or West-Indian Slavery, might it not have required long ages to insure its abolition? Just so, too, with intemperance. Temperance, in its broadest sense, is applicable to a multitude of things — not only to alcoholic or intoxicating beverages, but to every kind of either food or drink, to every sort of injurious or unnecessary indulgence, to the use of tobacco, opium, and other narcotics like tea and coffee. From all these forms of intemperance the friends of Temperance, as understood from the start, took the single one of intoxicating drinks, and have always confined themselves to this alone. Without